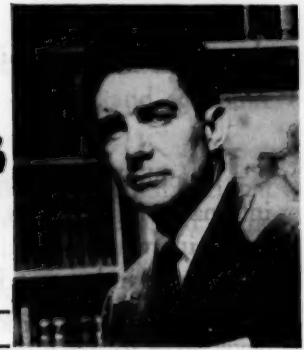


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Dan Smoot Report



DAN SMOOT

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WHAT WOULD YOU DO?

Although the public response to this published *Report* (and to the abbreviated version of it which is broadcast each week on radio and television) is large and getting larger, we seldom receive a complaint about what is said in the *Report*. We receive complaints about what is *not* said. Practically all of the thousands of people who write me seem to agree with my criticism of the policies of government; but some are disappointed because they feel that I do not suggest constructive alternatives to the policies I condemn.

"I agree with you that the current 'World Peace Through World Law' propaganda is part of an evil scheme to destroy our national independence by giving the UN World Court unlimited jurisdiction over American affairs, but the only thing you suggest is that we *oppose* this scheme. We are always *opposing* something. That's why the internationalist-socialist-liberals can easily discredit us by calling us 'negative' and 'destructive.' We are never *for* something *constructive*."

"If we merely *oppose* this sinister World Court plot, we can be made to look as if we are against the ideal of 'World Peace Through World Law.'"

"In other words, Mr. Smoot, you are right in denouncing the World Court thing, but what is your alternative: what would *you* do to achieve world peace?"

That is a typical complaint.

World peace cannot be achieved, as long as the world is populated by the heirs of Adam and Eve. If the communists succeed in their plans to enslave the world, we will have 'world peace' of a sort — in the sense that there will not be any worldwide wars between rival nations. But life won't be worth living in that world. People like Bertrand Russell say that when we have to make a choice between surrender to communism and fighting a nuclear war, we had better surrender.

If I had to make that hard choice, I would choose war. There would be more bloodshed and violence and misery in a communist 'peaceful' world than any war could ever cause; and it would be suffering without hope — no worldwide nuclear 'wars,' of course, but an endless series of

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SOCIAL SCIENCES

desperate rebellions (like the Hungarian revolt of 1956).

The policies of our government, controlled by international socialists, are dragging us toward the point where we will be forced to choose between war and surrender to one-world socialism; but if we would reverse those policies, we would never have to make that awful choice.

A Peaceful Alternative

Although I do not believe that "world" peace can be achieved, I believe that peace for America is attainable.

The Constitution of the United States was ordained to provide for the common defense of America and secure the blessings of liberty to ourselves and our posterity—not to provide peace and prosperity and 'defense' for the world.

If we would compel our government to live by the Constitution—restrict its activities to the valid constitutional functions of defending America against foreign enemies and securing Americans in their God-given blessings of liberty—it is not likely that America would ever be forced to choose between war and surrender.

A surprise attack from the Soviets? That would force war or surrender upon us. How would the Soviets attack us? Certainly not by moving armies across the seas or through the skies! Certainly not by attacking our foreign bases! There is only one way the Soviets could force upon us the choice of war or surrender: hit us directly with super-bombs carried by missiles and long-range aircraft.

Do we have adequate defense against such an attack? No, because our government is not spending our money to defend America. It is spending our money to do something or other for the rest of

the world, while neglecting our own defense.

Look at the record of the 86th Congress in 1959. It extended, for four years, compulsory military service—the draft. The draft is necessary to maintain permanently mammoth military forces; but these forces are not intended to defend America. They are scattered around the world to defend other nations. Even if they were all kept in America, they would provide no defense against the only kind of killing attack the Soviets could make against us.

The 86th Congress approved another multi-billion dollar appropriation for foreign aid; it authorized an initial United States subscription of 450 million dollars for the new Inter-American Development Bank; it approved an increase of 1 billion, 375 million dollars in our subscription to the International Monetary Fund; and an increase of 3 billion, 175 million dollars in our subscription to the World Bank.

But the 86th Congress made sharp decreases in our anti-bomber, anti-missiles programs—precisely the kind of national defense that we badly need.

If we could maintain peace for our own nation, would it be decent of us to stand here in selfish isolation and let the rest of the world go hang? We have become the most powerful nation on earth and thrust ourselves into a position of world leadership: does that not impose on us some responsibility toward the rest of the world?

Yes, our responsibility is to lead the world toward the ideal of freedom for individuals (freedom from their own government, that is) and friendship among nations. We cannot lead by following the rest of the world into schemes for one-world socialism, such as the World Court hoax and other UN-woven spiderwebs. We cannot lead by forcing or bribing other nations to follow us. We can lead only by setting an example.

The way for us to point the world toward the

ideal of 'World Peace Through World Law' is to make America a peaceful and law-abiding nation.

I do not believe that there will ever be world peace as long as the world is populated by humans. But America could rather well guarantee the world against the disaster of another world war — by the simple program of living by our Constitution, defending our own land, and staying out of war ourselves. In the light of history, it should be obvious to all that neither World War I nor World War II would have become prolonged, worldwide holocausts if America had not fed them with her vast resources.

America could point the world away from the slavery of totalitarian socialism, into which the whole world is plunging, if we would eliminate the unconstitutional socialism which our own government has imposed on us, and rededicate ourselves to the American ideal of individual liberty in a constitutional republic. The people of the world would follow our lead, as they yearned and tried to do during the first 100 years of our national life — when we had no governmental propaganda agency called 'voice of America', or anything else, to tell the rest of the world about our way of life; when we had no State Department exhibits at foreign fairs; when we gave no economic or military or any other kind of aid to foreign governments; when we did not station American troops in foreign lands to defend them against something which they apparently did not want to defend themselves against; when we did not convert every foreign border dispute into an American problem and source of war by meddling in the affairs of all other nations; when we were not entangled, through multiple alliances and international organizations, with the politics and wars and revolutions of all the earth.

We were not isolated during that 100 years. We had a much freer worldwide commerce, a more genuine people-to-people contact with other nations, better international understanding than we have ever had since our government copied the

old-world dictatorship practices of managing and controlling our social and cultural and economic activities.

It was during the first 100 years of our national life, when American individuals enjoyed some freedom from their own government, and when the American government kept itself isolated from the political turmoils of other governments, that the American ideal of individual freedom under limited government spread abroad and tugged at the hearts of men all over the globe.

During that period, America truly discharged her responsibility to the rest of the world — to stand as proof that men can be free and prosperous and live at peace in an organized society: to hold aloft a bright beacon of hope for all mankind.

* * * * *

AMERICAN-SOVIET RELATIONS

Every time I report on some of the disastrous consequences of Roosevelt's recognizing the Kremlin gang as a legitimate government and urge that we return to the policy of non-recognition initiated by President Wilson and followed by Presidents Harding, Coolidge, and Hoover; every time I cite the record to prove that *any* formal negotiations, summit meetings, or exchange of visits which our government has with the Soviets harms us and helps them — I receive complaints from earnest people who say,

"Yes, all of this is true; but we can't really do much harm by talking; and as long as we're talking with them we are not fighting."

This poses an *either-or* situation which does not exist: *either* we maintain diplomatic relations with them *or* we go to war; *either* we talk with the communists *or* we fight them.

The surest way to get yourself involved in a barroom brawl with thugs is to go into the bar-

room and start talking to thugs. *Either* you go into that barroom and talk to those thugs, *or* you'll have to fight them? How preposterous! Why not just stay out and mind your own business?

* * * * *

UNION REFORM LEGISLATION

In the September 7, 1959, issue of this *Report*, I reported on the Kennedy-Ervin "labor-reform" bill which the Senate passed in April — characterizing the bill as worse than nothing. I characterized the Landrum-Griffin Bill, which the House passed in August, as a step in the right direction which would do some good, although it was in some ways worse than the Kennedy-Ervin bill.

The conference bill — the compromise between Kennedy-Ervin and Landrum-Griffin — which the House and Senate finally approved and sent to the President is a badly watered down thing, but probably better than nothing.

The Union reform bill of 1959 as finally enacted does give individual union members some protection from union bosses. The bill makes it a bit more difficult for union bosses to steal union funds. It will decrease the number of instances of union thugs clubbing workers over the head to make them do the will of union bosses. It will decrease the number of instances of union bosses using the lawless coercion of a picket line to force their schemes on both management and workers.

But the picket line as an almost lethal weapon of coercion still remains a tool of union bosses — recognized as "legal" by federal law.

"Collective Bargaining" is still unconstitutionally embedded in the federal labor law as "national policy." If a man has 100 employees, and an outside union organization can — by infiltration, or threats, or bribery, or any other means — persuade 51 of the employees to accept the union as bargaining agent, then the employer, and the 49 employees who don't want the union, have

to accept.

The employer's right to hire whom he pleases with his own money to run his own business is gone. The rights of 49 employees to work and bargain as individuals are gone. Their rights not to join and be dictated to and taxed by a union which they do not want are nullified by federal law which says that "collective bargaining" is national policy.

What constitutional right has the federal government to intervene this way in the private affairs of a businessman and his employees? None.

The union-reform legislation of 1959 will eliminate some of the bad conditions which previous federal laws were primarily responsible for. In this sense, the law is probably better than nothing.

In a broader sense, the new labor law will do more harm than good: it will lull many people into believing that the 86th Congress "handled" the union problem.

If no union "reform" legislation had been passed in 1959, the great public demand for something to curb the lawless tyranny of union bosses would still be growing — and we would, therefore, be nearer a real solution to this critical problem than we are now.

I anticipate some of my mail: What do you want, all or nothing? Will you oppose every effort to do some good, just because it does not measure up to your concept of perfection? *What would you do?*

I would (in the field of union reform, as in every other field involving federal legislation) consult the Constitution of the United States. Nothing in the Constitution gives the federal government any right to meddle in the affairs of business men and their employees. Nothing gives the federal government authority to treat "labor" and "management" as special classes in our society, deserving special class-legislation. Nothing authorizes the federal government to prescribe

special privileges, or prescribe special punishment, for unions and management.

Hence, all federal labor laws are basically unconstitutional and should be repealed. The special exemptions from federal taxation and from federal anti-trust laws which unions now enjoy should be removed, so that unions and union bosses would be subjected, on a non-discriminatory basis, to the same federal laws that are enforced on other private organizations and individuals in our society.

This would leave the burden of protecting society and individuals against lawless violence and fraud where it belongs: in state and local governments. Any state or local community whose government failed to discharge this fundamental responsibility would suffer the consequences. Among the consequences would be a migration of productive, law-abiding citizens to other states that did offer protection against gangsterism.

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SOCIAL SECURITY

Every time I mention the federal compulsory social security system as a bankrupt and communist-style fraud, I receive a little shower of communications which demand to know, in effect:

"What would *you* do—let all old people starve?"

One reason why I oppose the federal compulsory social security system is that it does not provide for the old-age security of people nearly as well as they could provide for it themselves— if the government would let them keep enough of their own money, and freedom, to manage their own affairs.

Before doing anything about federal social security, I would consult the Constitution. There I would find nothing which authorizes the government to levy a payroll tax on people for the purpose of providing them with "social insurance" in

their declining years.

The government should pay back to all living individuals (including employers) all the money which has been taken away from them through social security taxes, with interest. The federal social security laws should then be repealed.

The question of whether the old and the halt and the lame (in a free Christian society) will be adequately cared for by the voluntary efforts of families, friends, neighbors, and organized charities, or whether government must enter this field with laws to force the able to care for the disabled—is not a question which the federal government can answer constitutionally. The Constitution gives the federal government no such authority.

If the problem of caring for the aged and disabled in our nation is a problem for government—the only governments with valid authority to handle it are local and state governments.

Get the federal government out of this field, and the force of competition between the states would work (as indicated in the field of union reform) to produce the best system. Any state which went too far in setting up a welfare state—stifling initiative, undermining individual self-reliance, and building a tax load that smothered economic activity—would lose self-reliant and productive citizens to other states. Any states, where people were so heartless as to give no care to the weak and helpless among them, would suffer even worse consequences.

* * * * *

THE SIXTEENTH AMENDMENT

The sixteenth amendment (which removed all restrictions from the federal government's taxing power) gave the federal government what it never had before, and what the founding fathers never intended it to have—absolute power over the people.

If we compelled our government to live by

the federal Constitution, as it now stands, we could eliminate federal social security, and farm subsidies, and subsidies to business, and foreign aid, and a host of other such harmful activities. But for every one eliminated, the reigning politicians and bureaucrats could create others. As long as the government has absolute power to tax, it has absolute power to destroy; and it will destroy us, unless we repeal the sixteenth amendment and thus restore some limit on the federal government's taxing power — just as every other government in our republic is subject to limitations on its taxing power.

The sixteenth amendment was adopted in 1913; but not until 1933 — twenty years later — did the politicians realize how much power had been given them.

Power tends to corrupt and absolute power tends to corrupt absolutely. That sounds harsh. It is difficult to think of good, well-intentioned people as absolutely corrupt. It is probably safe to say that (apart from the few obvious scoundrels who now and then hold office in Washington) most of our elected federal politicians are above the general average in their morals and good intentions.

Great power in the hands of evil men produces great evil. All of us recognize this and can cite examples — the dictators of Europe and Asia and South America, and the gangsters in our own society. It is hard for us to realize that great power in the hands of good men can be equally bad.

The reason is that good men, endowed with limitless power, start playing God. That has happened to the "good" men who run our federal government. Having infinite power over us, they think they have infinite wisdom. They (who, as individuals, cannot do a perceptibly better job of managing their private affairs than the average of the people can do) try to manage the affairs

of 175 million people — using the people's own money to pay for the management.

And they are dedicated and determined about it: they will medicate us, and subsidize us, and flouridate us, and urban-renewal us, and pension us off — all with our own money — whether we want it or not because *they* know all these programs are good for us. They'll even put us in jail if we resist their utopian schemes for us.

In a sense, the Washington managers of our society are like successful men who love their own families but have no confidence in them.

Have you not seen men who, through arduous struggle in their youth, grew strong enough to succeed — arriving at the pinnacle of success with a settled determination to remove from the lives of their children and other loved ones all of the hardships and struggle and other character-building experiences which made their own lives worthwhile?

Such men are trying to play God for their families, trying to smooth the way and make life pleasant for their kin. But those who play God seldom offer both ease *and* freedom.

The successful man who shoulders all the responsibilities and puts up all the money for his less successful relatives reasonably expects to control their lives. If they accept his bounty, he has a right to expect that they will accept his instructions. But in any event, the man who plays God for his family never realizes his objective of making life pleasant for his loved ones. Those who lean on him are generally embittered because his controls are irksome and his bounty too small; and always leaning, they never develop strength to stand on their own.

As it is with beneficent dictators in families, so it is with beneficent politicians in power — with one important difference: the man who tries to create utopia for his family generally does it with his own money, and they accept voluntarily. He

doesn't rob them of their own, and force his peculiar notions of the easy life upon them.

Bad men in Washington could do little real damage to this nation, if they were bound down by the chains of the old American Constitution. If all persons holding office in Washington (from the President down, elected and appointed) were evil, corrupt, and vicious men, they could not (if strictly limited in their power to tax the people) do as much harm to this nation as the "good" men in Washington are now doing — using their unlimited taxing power to scatter our resources all over the earth in their mad (if well-intentioned) determination to equalize the wealth of the whole world and create their version of one-world utopia.

What would *you* do? I would repeal the income tax amendment.

* * * * *

NEW PARTY RALLY

Mr. Kent Courtney, publisher of *The Independent American*, is arranging and sponsoring a three-day gathering of independent, American conservatives, at the Morrison Hotel, Chicago, October 22-24, 1959. Forums and panel discus-

sions on October 22, 23, and 24 will feature some of the most notable contemporary spokesmen for freedom and constitutional government — well-informed men who can offer constructive alternatives to the suicidal policies of government now in the hands of international socialists in control of both major political parties.

The final session of this three-day meeting will be a call to arms, a plea for the only kind of political action that can save our republic: formation of a national, independent political party pledged to revive and keep alive the constitutional principles on which our nation was founded.

This New Party Rally will be held Saturday evening, October 24, at the Morrison Hotel. J. Bracken Lee, former governor of Utah, will be a featured speaker. I, too, will speak.

Mr. Courtney invites all American conservatives to attend. For details, please do not write me: write directly to Kent Courtney, Publisher, *The Independent American*, 7314 Zimple Street, New Orleans 18, Louisiana.

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CORRECTION

On page 285 of the September 7, 1959, issue

WHO IS DAN SMOOT?

Dan Smoot was born in Missouri. Reared in Texas, he attended SMU in Dallas, taking BA and MA degrees from that university in 1938 and 1940.

In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for the degree of Doctor of Philosophy in the field of American Civilization.

In 1942, he took leave of absence from Harvard in order to join the FBI. At the close of the war, he stayed in the FBI, rather than return to Harvard.

He served as an FBI Agent in all parts of the nation, handling all kinds of assignments. But for three and a half years, he worked exclusively on communist investigations in the industrial midwest. For two years following that, he was on FBI headquarters staff in Washington, as an Administrative Assistant to J. Edgar Hoover.

After nine and a half years in the FBI, Smoot resigned to help start the Facts Forum movement in Dallas. As the radio and television commentator for Facts Forum, Smoot, for almost four years spoke to a national audience giving both sides of great controversial issues.

In July, 1955, he resigned and started his own independent program, in order to give only one side — the side that uses fundamental American principles as a yardstick for measuring all important issues.

If you believe that Dan Smoot is providing effective tools for those who want to think and talk and write on the side of freedom, you can help immensely by subscribing, and encouraging others to subscribe, to *The Dan Smoot Report*.

of this *Report*, I indicated that U. S. Congressman Richard H. Poff is a democrat from Virginia. This was a clerical error. Mr. Poff is a republican — one of only five republican congressmen from the south. Mr. Poff is the first and only republican ever to represent the Sixth Congressional District of Virginia.

* * * * *

TO OUR SUBSCRIBERS

Each week, we see a heartening growth in the number of orders for extra copies of this *Report*. We try to fill each order the day it is received; but this is not always possible, because demand often exhausts supply. Your orders are sometimes delayed, because we are waiting for our printer to replenish our stock.

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other correspondence.

We send subscription invitation cards to all who order reprints — hoping for subscriptions from those who are not already subscribers, hoping that regular subscribers will pass the cards on to others. This, in fact, just about constitutes the total of our "advertising" and "promotion."

To experienced people, it seems quite incredible that an independent publication like this *Report*, without subsidy or advertising revenue, paying its way out of sales of subscriptions and reprints, could survive. But it is surviving, and growing.

We have a limited, and rather over-burdened 'professional' staff; but we boast a great and growing nationwide Advertising Department — consisting of readers and listeners who voluntarily do for us the advertising and selling job that we cannot do for ourselves.

We have never seen, nor even had correspondence with, most of the people who are in this sales force of ours, and who have done a marvelous job for us. It is impossible for us to say a personal 'thank-you' to them; but to all, we are profoundly grateful. They have made *The Dan Smoot Report* possible.

* * * * *

If you do not keep a permanent file of *The Dan Smoot Report*, please mail this copy to a friend who is interested in sound government.

DAN SMOOT,
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